

*The PERILS of FALSE BRETHREN,
both in Church, and State:*

Set forth in a

SERMON

PREACH'D

Before the Right Honourable

THE

LORD MAYOR,

Aldermen, and Citizens of *London*;

AT THE

CATHEDRAL-Church of St. Paul,

On the 5th of November, 1709.

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Sach. 16/1



To the Right Honourable

Sir Samuel Garrard,

Lord Mayor of the City of London.

MY LORD,

B*T* Your Lordship's Command this Discourse Ventures to Appear in Publick, in Contempt of all those Scandalous Misrepresentations the Malicious Adversaries of Our Church have Traduc'd it with, and that Impartial Sentence it had the Honour to Receive from some of those Acute, and Wise Judges, who Condemn'd it without Sight, or Hearing. But 'tis no New Thing with some Men to Censure at Random, what lies out of their Sphere; Examining a Cause may prove Dangerous for Fear of their Own Conviction of it's Merits. When Men are Resolv'd to Leap into a Gulph, the best way is to shut their Eyes, for fear they should See their Danger, and Repent of their Folly: When they are thus Abandon'd, and Given up to Ruin the Charitable Hand, that would hold

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out an Unwelcome Light to Prevent it, must expect to be Treated with that ungrateful Insolence, and Reproach, which usually Attends the Generous Freedom of those who Dare speak Seasonable, and Necessary Truths. That Patient's Case doubtless is very Desperate, that sets himself against His Cure; and when Men are so stupidly hardn'd in their Errors as to Resist the most Glaring Evidence, ther's no Room for Argument, or Gospel. Moses, and the Prophets, may with Christ, and his Apostles, be Banish'd Our Synagogues, when Truth must be Oppress'd by Number, and Noise, and Rebellious Appeals to the People, as the only Judges of Right, and Wrong, and the Dernier Resort of Justice, and Dominion. Are not these the Fashionable Methods now made use of to Over-bear, and Silence Our Church, to Affront, and Revile Our Legislature, in order to Break in upon the Prerogative of the Crown? By Threatning them with Imaginary Legions, and a Popular Tribunal, where their Authority, and Establishment are to be Try'd, and Determin'd: To put a Stop to which Dangerous, and Encroaching Mischief, that now with Impunity walks up and down thro' this Distracted Kingdom, I thought it my Duty, (being Summon'd

to

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to this Office by Your Lordship) to Discharge it in the Best Method I could; to Preserve Us from these Malicious Designs, by endeavouring, if possible, to Open the Eyes of the Deceived People, in this Our Great Metropolis, being Conscious of what prodigious Importance it is to the Welfare of the whole Nation, to have its Rich, and Powerful Inhabitants set right in their Notions of Government, both in Church and State; that they may not be Flatter'd into their Ruin, but seeing the Fatal Consequences of these Damnable False Doctrines, which some Seditious Impostors have Labour'd to Poison 'em with, may Forsake, and Detest them. I am confident, My Lord, that this Glorious, and Renown'd City can Boast of so many Excellent Examples of Unshaken Steadiness, Disinterested Probity, and true Zeal, and Loyalty for Our Church and Sovereign, that if they would Act with the same open and undaunted Resolution Your Lordship does, these Affrighting Phantoms must Vanish: But if Honest Gentlemen will sit still, and give up their Cause thro' want of Courage, or a Just Sense of the Dangerous Attempts of our Enemies, without the Spirit of Prophecy We may foretel what will become of Our Constitution, when 'tis so Vigorously Attack'd

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tack'd from without, and so Lazily Defended from within.

We are told by these Men, who would fain shut both Our Eyes and Our Mouths, in order the more Effectually to Undermine and Destroy Us, that the Pulpit is not a Place for Politicks, and that 'tis the Business of a Clergy-Man to Preach Peace, and not Sound a Trumpet in Sion, so expressly contrary to the Command of God, to Cry aloud, and Spare not. My Lord, I was always humbly of Opinion, that the Fifth Commandment was Genuine; the Fanaticks would do well to strike that Dangerous Precept out of the Decalogue, as the Papists have the Second, and that neither might Rise in Judgment against these United Friends and Brethren. Now as this stands the First in the Second Table, is it not of the utmost Importance to be rightly Understood, as containing the Principal Duty that We Owe to God's Vice-Gerents, which has been so Scandalously, and Villainously Misinterpreted of late, to the Great Dishonour of Both? Certainly Our Church thought so formerly, when it took such Care to Guard Our Obedience, with more Homilies, concerning the Peril of Rebellion, than of any other Sin. And when was more Reason for Enforcing their Doctrines than now, when We see these Admirable Dissuasives a-
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gainst Faction and Sedition maliciously Wrested to Countenance, and Support it? If our Excellent Constitution apprehends no Hazard from these Licentious Proceedings, I am sure those who would Defend it from them, have reason to do so with regard to their Own Persons: Our Pastors can't do their Duty without being Menac'd for it, and Slander'd by the Vile Amateurs of the Mob, to expose us to their Fury, as Papists, and Men Disaffected to Her Majesty's Government, whose Safety, Rights, and Establishment, together with those of the Church, We so earnestly contend for; which I solemnly here Declare (as I did before in this Discourse) to be my only Aim and Intention; and in an humble way to follow the Footsteps of Your Lordship, who is so Bright an Ornament, and Support of them, that this Great City may Flourish under Your Auspicious Conduct, and never want a Magistrate of your steady Principles to Guide and Govern it, is the Hearty Prayer of,

MY LORD,

Your Lordship's

Most Humble Servant,

HENRY SACHEVERELL

2. Cor. 11. 26.

In PERILS *among* FALSE BRETHREN.

AMONG All the most Dreadfull Plots that ever threatned this Church and Kingdom, the Dismal Tragedy contriv'd as this Day to be executed on Both, may justly claim the Horrible Precedence, and consequently the Highest Expressions of Our Gratitude for so Astonishing and Miraculous a Deliverance from it. For whether We consider the Black Depth of it's subtile Contrivance, the Destructive Extent, and Sanguinary Consequences of it, or it's Surprizing and Unaccountable Discovery, We must Confess, that nothing but the All-powerful, & Gracious Hand of God, interposing against the utter Subversion of Our Nation, and Religion, could have prevented such a Fatal Conspiracy; A Conspiracy! so full of the most Unheard-of Malice, most Insatiable Cruelty, most Diabolical Revenge, as only could be Hatch'd in the Cabinet-Council of Hell, and brought forth in a Conclave of Romish Jesuits! Now tho' the History of this Unparell'd Mystery of Iniquity, was Design'd against Us at such a Distance of Time, and the Fact so evidently Acknowledged, that the Papists themselves are so far from Denying, that they Extol it with the Highest Panegyrics; so that there need, neither Proof of the One, or Repetition of the Other: Yet doubtless 'tis as much Our Duty, as Interest,

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est, to keep up the Annual Celebration of this never-to-be-forgotten Festival. For that the very Face, and Shadow of Our Church, and Constitution, is yet Surviving; that this Good, and Pious Relict of the Royal Family Sits now Happily upon the Throne of Her Great Ancestors; That our Hierarchy and Nobility was not finally Extirpated, and cut off; That Our Country was not made an *Aceldama*, a Field of Blood, and a Receptacle of Usurping Robbers; That we yet, without Slavery, Superstition, or Idolatry, enjoy the Benefit of our Excellent Laws, and most Holy Profession Undeild: In a Word, That God has yet Vouchsaf'd Us this Opportunity of coming into his Presence, to Acknowledge these Inestimable Blessings, is owing to his Mercy so signally shewn to Us, in Disappointing the Barbarous Massacre intended This Day. A Day! which ought to stand for ever in the English Kalender, as an Eternal *Æra* at the one End, as the Thirtieth of *January* at the other, for Indelible Monuments of the Irreconcilable Rage, and Blood-thirstiness of both the Popish and Fanatick Enemies of Our Church, and Government! for these are equally such Treacherous *False Brethren*, from whom we must always expect the utmost Perils, and against whom we can never sufficiently Arm Our selves with the greatest Caution, and Security. These *Two Days*, indeed, are but one United Proof, and Visible Testimonial of the same Dangerous, and rebellious Principles, these Confederates in Iniquity Maintain: And as the One is but a Thanksgiving of our Deliverance from what the First Projected; so is the other an Humiliation, for what God permitted the Latter, by Their Help and Direction, to put in Execution. I think therefore, the Best way of Acknowledging These Great Mercies and Judgments of God, and Acquitting both Solemnities in a Proper way, is by so justly Considering Our Circumstances, with re-
spect

spect to Each Side, as to Guard against their Malicious, and Factious Designs for the Future; that we may never Trust Either, to need a Second Deliverance from those Villainous Enterprizes, they will never cease to put in Practice, whenever they see an Opportunity of doing it with Security.

Now as Persecution and Affliction were the Distinguishing Badges of the Messiah, who was a Man of Sorrows, and Acquainted with Griefs, so to Convince his Disciples, that his Kingdom was not of this World, He Bequeath'd the same sad Legacy to them, to share the Character, as well as imitate the Example, of their Dying Lord, and Master; With unshaken Courage, and Resolution, to take up his Bloody Cross, and follow the Great Leader of their Salvation; to March with a Cheerful Magnanimity thro' all the Powers of Darkness, 'looking unto Jesus, the Author and finisher of their Faith, who, for the Joy that was set before Him, Endur'd the Cross, despising the Shame, and is set down at the Right-hand of the Throne of God. Thus was his Church to expect no Better Treatment than her Great Founder, and Original, to pass thro' the same Fiery Tryal, to be made perfect through Sufferings, to be Militant here, in order to be Triumphant hereafter; and like Him, to be Crown'd with Thorns in this world, to obtain a Crown of Glory in the Next. Not only to encounter the Open Fury and Violence of Her Profess'd, and Inveterate Enemies; but (which was the bitterest Part of Her Sufferings) like Her Saviour, to be Betray'd, and perfidiously Given up by her Own False-hearted, and Insidious Apostles.

As the Histories of the Church in all Ages, are as 'twere but one Continued Ratification of this Melancholy Truth, made up of so many Mournful Narratives of the Unhappy Lives, and Disasterous Deaths of Saints, Martyrs, and Confessors, who Bravely

Seal'd

Seal'd the Faith with their Blood, so it is Exemplify'd in no One Instance more than in that Primitive, and Heroic Champion of Christianity, the Author of this Epistle. Wherein, for the Wonder, and Emulation of Posterity, He has Recorded a Long and Frightful Catalogue of those Astonishing Calamities He had underwent in the Propagation of the Gospel. Such Ample Satisfaction, did the Pious Labours of the Convert, make for the wicked Persecution of the Jew; when by a Miraculous Turn of Providence, the Greatest Sinner was chang'd into the Devoutest Saint, and the most Zealous Bigot against, into the most Resolute Sufferer for Religion. Yet however this Great Apostle might have Attain'd so Extraordinary a Degree of Merit, as to Out-shine all that Noble Army of Martyrs which Adorn the Bloody Kalender of the Church; nay, as He Expresses it, to come never a whit Short of the Greatest Apostles, and as 'twere to Vye Characters with the very Chosen of the Son of God; Does it not seem a little to carry the Air of Ostentation, and Vain-Glory, thus to Claim the Pre-eminence and Supremacy, and to Boast himself in that Pompous Shew of Services, that he had done for God, and the Church? But we shall easily Reconcile the Apostle, and the Orator, and find no Imputation upon his Modesty, if we Consider the Occasion of it. He had (as He informs Us) with much Pains, and Expence, Planted Christianity in *Corinth*, where He had no sooner by a Miraculous Ministry Establish'd it, but several False Apostles, and Seducers, were in his Absence Crept into the Church, to Vitiare, and Corrupt his New Profelytes, under the Pretence of More Purity, and Holiness, (like our Modern Sectarists) to raise a Schism amongst 'em, and to Draw them off from the Opinion they had of St. Paul; by Ridiculing Him for his Person, and Address, as a Little Unedifying, Un-gifted Preacher, of a weak Bodily

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Presence, and Contemptible Speech; thus Woun-
 ding the Ministry, thro' the Sides of the Ministers
 Such Slights, and Provocations, certainly were a suf-
 ficient Ground for the Apostle to Insist upon his Cha-
 racter, lest the Gospel should Suffer by it; And with
 Authority to Rebuke the Ingratitude of the *Corin-
 thians*, and Vindicate his Dignity, and Transcendant
 Excellencies, against the base Lyes, and Calumnies
 cast upon Him by such False Apostles, Deceitful
 Workers, Transforming themselves into the Apostles
 of Christ, like their True Father the Devil, Trans-
 forming himself into an Angel of Light. With what
 Justice then might He here stand upon the Compari-
 son, when thus vilely run down by such Wretch-
 ed, Empty, Hypocritical Sophisters? To Appeal
 to his Spiritual Gifts, and Revelations, and Sufferings,
 in Competition with such Impudent Boasting, Self-
 conceited Pretenders, was the Lowest Act of Humi-
 lity, and Good-Nature; to Condescend to Dispute
 with such as ought to be Answer'd, not with Argu-
 ments, but Anathema's! Yet behold the Singular
 Modesty of this Great Apostle! He cannot enter u-
 pon his Own Justification, without much Relu-
 ctance, and a long Apology to introduce it. 'I am
 become a Fool in Glorifying, (says he,) but you have
 compell'd me to it. I speak as concerning Reproach,
 as tho' We had been Weak: Howbeit, wherein any
 is bold, I speak foolishly, I am bold also. Are they
 Hebrews? so am I! Are they *Israelites*? so am I! Are
 they the Seed of *Abraham*? so am I! Are they Mini-
 sters of Christ? I speak as a Fool, I am more. In La-
 bours, more abundant, in Stripes above Measure, in
 Prisons more frequent, in Deaths often; of the Jews
 five times received I Forty Stripes, save One. Thrice
 was I beaten with Rods, Once was I Ston'd, Thrice I
 suffer'd Shipwreck, a Night & a Day have I been in the
 Deep. In Journeyings often, in Peril of Waters, in Pe-
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'rils of Robbers, in Perils by my Own Country-men, in
'Perils by the Heathen, in Perils in the City, in Perils
'in the Wilderness, in Perils in the Sea, in Perils a-
'mongst *False Brethren*. In this Rhetorical Abridgment
of the Sufferings and Dangers of his Life, there's a
very Observable Gradation; the Apostle still Rises
in his Calamities, and puts this Last as the Highest
Perfection of his Misery, as that which made the
deepest Impression upon his Passions, and what He
bore with the greatest Resentment, and Difficulty.
The many severe Pains, and Tortures inflicted on his
Body, were nothing to This; nay, the Good-Nature,
and Mercy of High-way-Men, and Pagans, and even
the Devouring Bosom of the Deep, were to be Pre-
ferr'd before, and sooner (it seems) to be Trusted to,
than the more certainly Destructive, and Fallacious
Bosom of a Treacherous, *False Brother*.

I shall take the Expression in its full Latitude, with-
out confining it to the Express Design of the Place;
tho' it were very Obvious to draw a Parallel here, be-
twixt the sad Circumstances of the Church of *Corinth*
formerly, and of the Church of *England* at present;
wherein Her Holy Communion has been Rent, and
Divided by Faction, and Schismatical Impostors;
Her Pure Doctrine has been Corrupted, and Defil'd;
Her Primitive Worship and Discipline Prophan'd, and
Abus'd; Her Sacred Orders Deny'd, and Vilify'd;
Her Priests, and Professors (like St Paul) Calumni-
ated, Misrepresented, and Ridicul'd; Her Altars, and
Sacraments Prostituted to Hypocrites, Deists, Socini-
ans, and Atheists; and this done, I wish I could not
say, without Discouragement, I am sure without Im-
punity, not only by Our Profess'd Enemies, but
which is worse, by Our Pretended Friends, and *False
Brethren*. But to proceed to the Matter before Us: In
my Discourse upon these Words, I shall endeavour,

I. *First*, To shew in what Sense, and upon what
Accounts

Accounts Men may be Denominated *False Brethren*.

II. *Secondly*, I will lay before you the Great Peril, and Mischief of such, both in Church and State.

III. *Thirdly*, I will set forth the Hainous Malignity, Enormous Guilt, and Folly of this Prodigious Sin.

IV. *Lastly*, As a Consequence from the Whole, I will undertake to Evince what mighty Reason We have at all Times, and more especially at present, to Stick firmly to the Principles both of Our Church, & Constitution; and how much it concerns Us to Beware of all those *False Brethren*, that Desert, or Betray them.

I. And *First*, I will shew in what Sense, and upon what Accounts Men may be denominated *False Brethren*. In order to which it will be Necessary to State the full Extent of the Nature of *False Brotherhood*.

This Term *ψευδαδελφία*, being of a Relative Signification, must Respect Men as consider'd under all Social Cases, or as they are plac'd under such Regards, and Circumstances, as in Duty Oblige them both to Think, Speak, and Act, with Truth, and Integrity, correspondent to their Inward Principles, and Outward Professions. And wherein they are found Deviating Wilfully from Either, by an Unreasonable Alteration of Judgment, by any Tacite Mental Reserve, or Equivocation, upon any Indirect Ends, or Designs, or Guiding their Expressions, and Actions contrary to these Stated Rules; they are Guilty of Falsehood, both in Conscience, and Practice, of a Breach of that Veracity, Justice, and Trust, that they owe to God, Themselves, & the World, & are properly what they are

are styl'd in the Text *False Brethren*. For whereas every Man that either Believes, Speaks, or Acts Rationally, must be suppos'd to have some Standing-Ground, and Measure of Judgment, settl'd upon some Grand Primitive Maxims of Truth, both Speculative, and Practical, whether founded upon Revelation, Reason, or Honour, which are what we call any Man's Principles either in Religion, Society, or Friendship: If these Fundamental Axioms have with true Deliberation been Sifted, and Weigh'd, not only as to their Intrinsic Nature, and Goodness, but as to their Outward Tendency, and Consequences, they must appear, tho' not perhaps as Infallible in Themselves, yet with Respect to the Person so considering them, as Demonstrative Truths, as the Light, and Oracles of God, and Reason, set up in his Breast; by which He is always Oblig'd to Direct and Govern his Thoughts, Resolutions, and Actions; and which if he swerves from, Disowns, or Betrays, upon any sinister Motive whatsoever, (tho' after this Nice Search they should prove Erroneous) involve the Man in a very Hainous Sin, Treacherously acting against his Judgment, and giving the Lye both to his Faith, his Reason, and his Knowledge. This Matter being thus briefly Premis'd, It is Evident, that with Regard to the several Objects it is Conversant about, Men may in Three Respects be term'd Guilty of *False Brotherhood*.

1. *First*, With Relation to God, the Church, or Religion, in which they hold Faith, or Communion.
2. *Secondly*, With Relation to the State, Government, or Society, of which they are Members.
3. *Thirdly*, With Relation to those Private Persons, with whom they have either Friendship, Correspondence, or Dealing.

1. And *First*, He is a *False Brother* with Relation to God, Religion, or the Church in which He holds Communion, that Believes, Maintains, or Propagates

any False, or Hetrodox Tenet, or Doctrine Repugnant to the Express Declarations of Scripture, and the Decrees, or Sense of the Church, and Antiquity thereupon. For as in the First Alone are contain'd the Essential Points, and Articles of our most Holy Faith; so the Primitive Expositions, Decisions, and Practice of the Ancient Writers of the Pure, and Uncorrupted Ages of Christianity, must certainly be acknowledg'd the best, and most Authentick Comments upon their Meaning. In Opposition to which, if any Upstart Novelist, or Self-conceited Enthusiast, out of Pride, as setting Himself above these Genuine Oracles of Truth; or out of Ignorance, as being Unacquainted with the Learning, and Records of Antiquity; or out of Perverseness, scorning to Submit his Understanding to the Dictates, or Better Reason of Others; or out of Ambition, and Vain-Glory, as Affecting to be the Head, and Leader of some New Sect, or Party; (All, or Either of which have, and will be found forever the Parents of Heresy) and should Break in upon this Sacred *Depositum* of the Church; and should Attempt Blasphemously to Corrupt that Inviolable Fountain of Truth, with Erroneous Conjectures, and Vain Philosophical Systems; to Prophane and Degrade the Holy Mysteries of Religion, by Absurd Interpretations, and Impudent Reasonings; should we stick to call such a Rebel to God, and Traytor to his Church, a *False Brother*; If a Man should Dare not only to Revive, but to Justifie any execrable, Exploded Heresies, as those of *Arrius* and *Nestorius*, denying the Hypostatical Union, or the Eternity of the Son of God; or should affirm that He was God in Man, or that the Godhead was only locally in his Manhood, as God was in the Cloud, or that should presume to Evacuate the Great Sanction of the Gospel, the Eternity of Hell Torments; or

Expound any of the Articles of Our Faith, in such a Loose, and Vagrant way, as may suit 'em as well to a Mahometan's as a Christian's Creed; and to lay open all these Sacred Boundaries of the Church, to let in all Sectarists, and Schismaticks, of whatsoever Wild, Romantic, or Enthusiastic Notions, so as to make the House of God, not only a Den of Thieves, but a Receptacle of Legions of Devils: Should we cover such a False Apostle under the Sacred Umbrage of a True Church-Man? In short, whosoever presumes to Recede the least Title from the Express Word of God, or to Explain the Great *Credenda* of Our Faith in New-fangl'd Terms of Modern Philosophy, must publish a New Gospel, Un-God his Saviour, & destroy his Revelation; & by unsettling the Universal, Receiv'd Doctrine of the Church, give up Christianity into Scepticism, and Atheism; & to speak the best of his Character, is *False* both to God, and his Religion, and shall be call'd hereafter, *The least in the Kingdom of Heaven*, how great soever he may be in the Kingdoms here below. And as a Man may thus Betray the Doctrine of his Church, so is he no less *False* to it's Interest, that gives up any Point of her Discipline, and Worship. These are the Exterior Fences to guard the Internals of Religion, without which they are left Naked, without Beauty, Order, or Defence. Should any Man, out of Ignorance, or Prejudice to the Antient Rights, and Essential Constitution of the Catholic Church, affirm, That the Divine Apostolical Institution of Episcopacy, is a Novel Doctrine, not sufficiently Warranted by Scripture, and that 'tis Indifferent whether the Church is Govern'd by Bishops, or Presbyters? Is not such a One an Apostate from his Own Orders? Let the Christian World be Judge, who best Deserve the Name of Church-Men, those that strictly Defend, and Maintain the Catholic Doctrines

Crimes upon which the Church, as a Society, is Found-
 ed; or those who would Barter them for a Mungrel-
 Union of All Sects? Those who Zealously support
 her Mission, which only can Support her, or those
 who would Destroy it, to take in Schismatical Pres-
 byters without Episcopal Ordination, which would
 Un-Church the very Church, and Annihilate her
 Constitution? Is this the Spirit, and Doctrine of Our
 Holy Mother? To assert Separation from Her Com-
 munion, to be no Schism; or if it was, that Schism is no
 Damnable Sin; that Occasional Conformity is no
 Hypocrisy, but rather for the Benefit of the Church;
 that any One may be an Occasional Conformist with
 Schismatics, and yet not Guilty of Schism; that
 a Christian may serve God in any Way or Congre-
 gation of Worship, as well by Extempory Prayers,
 as by a Prescrib'd Form, and Liturgy; that Confor-
 mity to the Church, and Ecclesiastical Authority,
 are no Parts of Morality, and a Good Life, which
 are only necessary to Salvation: That the Orders
 and Ceremonies of the Church are only Carnal, Ar-
 bitrary Ordinances, to be dispenc'd with as Men
 please, both by Clergy and Laity; that the Censures,
 and Excommunications of the Church, are meer *Bruta Fulmina*,
Canonical Obedience, and *Absolution*, *Spi-
 ritual Tyranny*, and *Usurpation*; and in a Word, that
 the whole Body of the Worship, and Discipline of the
 Church of England, is nothing else but Priestcraft
 and Popery in Masquerade. If upon all Occasions to
 Comply with Dissenters both in Publick, and Private
 Affairs, as Persons of Tender Conscience, and Piety,
 to promote their Interests in Elections, to Sneak to
 them for Places and Preferment, to Defend Toleration,
 and Liberty of Conscience, and under the Pretence
 of Moderation, to Excuse Their Separation, and lay
 the Fault upon the True Sons of the Church, for

carrying Matters too high ; if to Court the Fanaticks in Private, and to hear 'em with Patience, if not Approbation, Rail at, and Blaspheme the Church, and upon Occasion to Justify the King's Murder ; If to Flatter both the Dead and the Living in their Vices, and to tell the World, that if they have Wit, and Money enough they need no Repentance, and that only Fools and Beggars can be Damn'd; If these, I say, are the Modish, and Fashionable *Criteria* of a True Church-Man, God deliver Us All from such *False Brethren*.

There is another sort of them who are for a Neutrality in Religion, who really are of None, but are a secret sort of Reserv'd Atheists, who always pretend to be of the Church, Join in the Herd, and will sometimes frequent Our Publick Communion, as the Government appears on Our side ; but if any thing is to be got by it, can with as safe a Conscience slide privately into a Conventicle, and look as Demure as the slyest Saint amongst 'em. They are equally of All, and of No Communion, they are the Gallio's that care fore none of these Things ; They tell Us they are for the Religion Establish'd by Law, but no longer than 'tis so ; they can see neither Sin, nor Danger in that Ecclesiastical *Bugbear*, as they call Schism, yet talk very loud about Union, Comprehension, and Moderation, by all which Canting Expressions, they mean nothing but Getting Money, and Preferment, by holding in with Persons of all Parties, and Characters, Halting betwixt Diversity of Opinions, and Reconciling God and Belial for Gain. To these we may add those who either out of Fear, or Complaisance, can tamely, and without Vindication, hear their God, and Religion Blasphem'd and Abus'd. But there are another sort of *False Brethren*, who set up for a greater Perfection in Piety than their Neighbours

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bours, who like their Originals, the *Pharisees* in the Gospel, are always Pleading their Merits before God, and the World, with an Ostentation of Sanctity, in comparison with their Profane Brethren, with a *Stand off, for I am Holier than Thou* ! These are the Saints, that under the pretence of Conscience shall commit the most abominable Impieties, and Justify Murder, Sacrilege, and Rebellion, by Texts of Scripture. There are yet another Sort of *False Brethren*, of a quite Opposite Character to these, who wish well to the Church of *England*, and really Believe that Her Constitution in Doctrine, Discipline, and Worship, the Best, and Purest in the Christian World ; and when either their Tongues, Hands, or Purse are wanting in Her Defence, are ready to Sacrifice their Persons, and Estates in Her Vindication. These indeed are Noble Qualifications, and 'tis pity so Good a Character should want any thing to Compleat it. And to turn the Words of our Blessed Saviour, to the Rich Man, *Yet one thing thou lackest*, thy Zeal is to be shewn in, as well as For, the Communion of the Church, in Obeying Her Precepts, as well as Defending Her Rights. In all these Cases there is a Serious and Deliberate Act of Treachery against Conscience and Conviction, a Base Forfeiture of that Spiritual Allegiance We owe to God, and Our Church, as a Sacred Body, and Fraternity, that ought to Preserve Inviolable Unity, professing One Faith, One Baptism, One God, and Saviour of Us All.

2. But Secondly, Men may be Denominated *False Brethren*, with Relation to the State, Government, or Society of which they are Members. The Constitutions of most Governments differing according to their several Frames, and Laws, upon which they are Built, and Founded, it is impossible to lay down any One Universal Rule, as the Scheme, and Measure of Obedience, that may square to every one of them : Only

Only this Maxim in general, I presume, may be Establish'd for the Safety, Tranquillity, and Support of all Governments that no Innovation whatsoever should be Allow'd in the Fundamental Constitution of any State, without a very Pressing, nay Unavoidable Necessity for it; and whosoever Singly, or in a Private Capacity should attempt it, is Guilty of the Highest Misdemeanour, and is an Enemy to that Politick Body of which he is a Member. To apply this Maxim to Our Government, in which the Truth of it will very evidently Appear. Our Constitution both in Church, and State has been so admirably Contriv'd, with that Wisdom, Weight and Sagacity, and the Temper, and Genius of each so exactly Suited, and Modell'd to the Mutual Support, and Assistance of One another, that 'tis hard to say, whether the Doctrins of the Church of *England* contribute more to Authorize, and Enforce Our Civil Laws, or Our Laws to Maintain, and Defend the Doctrins of Our Church. The Natures of Both are so nicely Correspondent, and so happily Intermixt, that 'tis almost impossible to offer a Violation, to the One, without Breaking in upon the Body of the Other. So that in all those Cases before mention'd, whosoever Presumes to Innovate, Alter, or Misrepresent any Point in the Articles of the Faith of our Church, ought to be Arraign'd as a Traytor to our State; Heterodoxy in the Doctrins of the One, Naturally producing, and almost Necessarily Inferring Rebellion, and High-Treason in the Other, and consequently a Crime that concerns the Civil Magistrate, as much to Punish, and Restrain, as the Ecclesiastical. However this Assertion at first View may look like an High-flown Paradox, the Proof of it will appear in a few Instances. The Grand Security of our Government, and the very Pillar upon which it stands, is founded upon

be E- the steady Belief of the Subject's Obligation to an Ab-
support- solute, and Unconditional Obedience to the Supreme
tsoever- Power, in All Things Lawful, and the utter Illegali-
stitution- ty of Resistance upon any Pretence whatsoever. But
inavoit- this Fundamental Doctrine, notwithstanding it's Di-
or in a- vine Sanction in the Express Command of God in
of the- Scripture, and without which it is impossible any Go-
nat Po- vernment of any Kind, or Denomination in the
ly this- World, should subsist with Safety, and which has
ruth of- been so long the Honourable, and Distinguishing
n both- Characteristic of Our Church, is now, it seems, quite
striv'd, Exploded, and Ridicul'd out of Countenance, as an
nd the- Unfashionable, Superaunuated, nay (which is more
d, and- wonderful) as a Dangerous Teneb, utterly Incon-
sistent with the Right, Liberty, and Property of the
nce of- People; who as our New Preachers, and New Politicians
ne Do- teach us, (I suppose by a New, and unheard of Gospel as
more to- well as Laws) have in contradiction to Both, the
or Our- Power Invested in Them, the Fountain and Original
of Our- of it, to Cancel their Allegiance at pleasure, and call
Corre- their Sovereign to account for High-Treason against
almost- his Supream Subjects, forsooth ! nay to Dethrone, and
without- Murder Him for a Criminal, as they did the *Royal*
that in- *Martyr* by a Judiciary Sentence. And what is almost
esumes- Incredible, presume to make their Court to their
in the- Prince, by maintaining such Anti-monarchical
be Ar- Schemes. But God be Thanked ! neither the Con-
in the- stitution of Our Church or State, is so far Alter'd, but
and al- that by the Laws of Both, (still in Force, and which
High- I hope for ever will be) these Damnable Positions, let
ne that- 'em come either from *Rome*, or *Geneva*, from the Pul-
punish- pit, or the Press, are condemned for Rebellion, and
er this- High-Treason. Our Adversaries think they effectually
-flown- stop our Mouths, and have Us Sure and Unan-
instan- swerable in this Point, when they urge the Revoluti-
, and- on of this Day in their Defence. But certainly They
upon- are
the

are the Greatest Enemies of That, and His Late Majesty, and the most Ungrateful for the Deliverance, who endeavour to cast such Black and Odious Colours upon Both, How often must they be told, that the *King Himself solemnly Disclaim'd the Least Imputation of Resistance in his Declaration; and that the Parliament declar'd, That they set the Crown on his Head, upon no other Title, but that of the Vacancy of the Throne? And did they not Unanimously condemn to the Flames, (as it is justly Deserv'd) that Infamous Libel, that would have Pleaded the Title of Conquest! by which Resistance was suppos'd? So Tender were they of the Regal Rights, and so averse to infringe the least Title of Our Constitution! We see how ready these Incendaries are to take the least Umbrage, to charge their own Cursed Tenets on the Church of *England*, to Derive their Guilt upon it and Quit Scores with it for Their Iniquity! Thus do they endeavour to draw Comparisons, and to justify the horrid Actions and Principles of Forty One, which have been of late Years, to the Scandal of Our Church and Nation, so Publickly Defended, not only by the Agents and Writers of the Republican Faction, but by some that have the Confidence to Style themselves Sons, and Presbyters of the Church of *England*; who

* His Highness Declares, in Opposition to those who give out, That we do intend to Conquer and Enslave these Nations, that we have thought fit to add a few Words to Our Declaration; "It is not to be imagin'd, that either those who have Invited Us, or those who are already come to Assist Us, can Joyn in a Wicked Attempt of Conquest, to make void their Own Lawful Titles to their Honours, Estates, and Interests, See the Prince of Orange's Declaration. Dr. Kennet's History of the Four Last Reigns, p. 493.

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in open Defiance of the most peremptory Declarations of God in Scripture, (never to be evaded by any Shifts or Misinterpretations) and the Universal Doctrine, and Expositions of the Catholick Church upon it in all Ages, with the express Testimony, and Concurrence of Our Church, from it's Reformation down to the Present Times, Corroborated with the Sense of Our Legislature, so unexceptionably Confirm'd in Our Laws, Dare in Despight and Contempt of all this Evidence, manifestly Defend the Resistance of the Supream Power, under a Newfangled Notion of Self-Defence; the only Instance they shew of Shame, that they dare not Yet, maintain Rebellion by it's Proper Name. Yet, if those silly Pretences, and weak Excuses for it alledg'd, carry any Strength or Reason in them at all, they will equally serve to Justify All the Rebellions that ever were, or can be committed in the World. Now as the Republicans Copy after the Papists in most of their Doctrins and Practices, I would fain know in this, where the Difference lies, betwixt the Power Granted to, (as 'tis suppos'd Originally invested, but from what Commission God knows) the People, to Judge and Dethrone their Sovereign, for any Cause they think fit, or a no less Usurp'd Power of the Pope, to solve the People from their Allegiance, and dispose of Scepters, and Diadems to his Favourites, whenever he thinks it his Interest to pluck them from his Enemies Heads. Comparisons are generally Odious; but a Learned Bishop of our Kingdom, whose Aversion to Popery I hope, is not doubted, I mean the * Right Reverend the Lord Bishop of

* Less Disorder may be apprehended from the Pretensions of the *Roman* Bishops, than from these Maxims, that put the Power of Judging and Controlling

Sarum, has been Bold Judiciously to Determine, even on the Papist's Side in this Case, That if such a Deposing Power is to be entrusted in Mortals Hands, less Inconveniencies will ensue in placing it in One, than in Many, tho' God forbid it ever should be Lodg'd in any other, than that of God himself, the Original of all Power, from whom it proceeds, and to whom it must Return, the *King of Kings, Lord of Lords, and Only Ruler of Princes*. So that these Romantick wild Notions will carry Us into something worse (if 'tis possible) than Popery it self; more Fatal to the Rights and Interests of the Crown, and the Welfare, and Tranquillity of Our Constitution, which can never be Safe under such Precarious Dependencies, and Despotic Imaginations. A Prince indeed, in another Sense, will be the Breath of his Subject's Nostrils to be Blown in, or out, at their Caprice, and Pleasure, and a worse Vassal than even the meanest of his Guards, Such Villainous and Seditious Principles as these, Demand a Confutation from that Government they so insolently Threaten, and Arraign, and which are only Proper to be Answered by that Sword they would make our Princes bear in Vain, by the So-long call'd for Censure of an Ecclesiastical Synod, and the Correction of a Provok'd and Affronted Legisla-

the Magistrate in the Peoples Hands, which opens a Door to Endless Confusions, and indeed, sets every Private Persons upon the Throne, and introduceth an Anarchy, which will never admit of Order, and Remedy, whereas, Those who have but One Pretender over Them, could more easily deal with Him, and more Vigorously Resist Him. [Vindication of the Church of Scotland, Printed at Glasgow, 1670. p. 68, 69.

ture,

ture, to whose Strict Justice, and undeserv'd Mercy I commit both them and their Authors. Only give me leave to dismiss 'em with a Remark of the Pious and Learned Bishop *Andrews* upon some of their *False Brethren* in his Time. * *What* (says that Good Prelate) *is now become of those Words of God, Touch not mine Anointed ? Are we not fallen into Strange Times, that Men dare thus Print and Publish, yea, even Preach and Proclaim their Sins ; even those sinful and shameless Positions, to the Eyes, and Ears of the Whole World ? Whereby God's Anointed are Endanger'd, Men's Souls are Poyson'd, Christian Religion is Blasphem'd is a Murtherer of her Own Kings ; God in his Charge is openly Contradicted, and Men made Believe, they shall go to Heaven in breaking God's Commandments.* What could have been spoken with a more Prophetical Spirit, of these filthy Dreamers, These Presumptuous and Self-will'd Men, Despisers of Dominion and Government, who are not afraid to speak Evil of Dignities, who wrest the Word of God to their Own, and their deluded Peoples Perdition ; and think to Consecrate even the worst of Sins, with what is almost Analogous to the Blasphemy against the Holy Ghost ! These *False Brethren* in Our Government, do not Singly, and in Private spread their Poyson, but (what is lamentable to be spoken) are suffer'd to combine into Bodies, and Seminaries, wherein Atheism, Deism, Tritheism, Socinianism, with all the Hellish Principles of Fanaticism, Regicide, and Anarchy, are openly Profess'd, and Taught, to Corrupt and Debauch the Youth of the Nation, in all Parts of it, down to Posterity, to the Present Reproach,

* Sermon 3. on the Conspiracy of the Gowries, Preach'd before the King at *Holdenbeigh*, Aug. 5. 1619 p. 808.

and future Extirpation of Our Laws, and Religion. Certainly the Toleration was never intended to Indulge, and Cherish such Monsters, and Vipers in our Bosom, that scatter Their Pestilence at Noon-day, and will Rend, Distract, and Confound, the firmest and Best-settl'd Constitution in the World. In short, as the *English* Government can never be Secure on any other Principles, but strictly Those of the Church of *England*, so I will be bold to say, where any Part of it is Trusted in Persons of any Other Notions, They must be False to Themselves, if They are True to their Trusts; or if They are True to Their Opinions, and Interests, must Betray That Government They are Enemies to, upon Principle. Indeed, We must do 'em that Justice, to confess, That since the Sectarists have found out a way (which their Forefathers, God knows, as Wicked as they were, would have Abhor'd) to swallow not only Oaths, but Sacraments, to Qualify themselves to get into Places, and Preferments; these Sanctify'd Hypocrites can put on a shew of Loyalty, and seem tollerably Easy in the Government. if they can Engross the Honours and Profits of it. But let Her Majesty reach out Her Little Finger to touch their Loyns, and these Sworn Adversaries to Passive Obedience, and the Royal Family shall fret themselves, and Curse their Queen, and their God, and shall look upwards. And so much for Our Political *False Brethren*, till I come to speak with 'em again by and by. I proceed,

3 In the Third Place, to a more Inferior Species of Them, that Act in a Lower Sphere; namely Those who in their Private Capacities, are *False*, either in their Friendship, Correspondence, or Dealing; But these Sins of Unfaithfulness, as the *Psalmist* calls them, being of so Copious, and Extensive a Nature, and Respecting the Private Concerns of Human Life,

Life, I shall only trouble You with enumerating some of the general Instances of them : Such as are, Betraying Our Friend in his Secrets, Deserting him in his Misfortunes, in not Defending his Reputation, when falsely Accus'd, in an Obsequious Compliance with Him, in any Indirect, or Dishonourable Measures, in a Nauseous Flattery of his Follies, or Vices, in Permitting him in any Error, without Admonition, and in giving him wrong Advice, and not leading him out of it. Such are also, with regard to Our Neighbour, the Concealing, or Misrepresenting any Truth that he is Concern'd to know, Playing upon his Faith with Doubtful and Ambiguous Insinuations, with Double Equivocations, and Dissimulatory Expressions, an Actual Breach of Word, Promise, or Profession, Clandestine Undermining by Circumvention, Fraud, or Craft, Back-biting, and Secretly Slandering, Propagating Scandal, and Bearing False Witness, and Partaking several ways in his Sins ; which are all the Characteristics of an Insidious Treacherous, and False-hearted Knave. But these Vices being of a Private Consideration, I hasten to the next General Head propos'd, Namely,

II. Secondly, To lay before You the Great Peril, and Mischiefs of these *False Brethren* in Church, and State ; which I shall endeavour to do, by Proving that They Weaken, Undermine, and Betray in Themselves, and Encourage, and put it in the Power of Our Profess'd Enemies, to Overturn and Destroy the Constitution, and Establishment of Both.

1. And First, as to the Church, But here it is very Necessary to Premise, That by the Church of *England*, we are to understand the True Genuine Notion of it, as it stands Contra-distinguish'd in it's Establishment'd Doctrin, Discipline, and Worship, from all Other Churches, and Schismatics, who would Obtrude

trude upon Us, a Wild, Negative Idea of a National Church, so as to Incorporate Themselves into the Body, as True Members of it; Whereas 'tis evident that this Latitudinarian, Heterogeneous Mixture of all Persons of what Different Faith soever, Uniting in Protestantism, (which is but One Single Note of the Church of *England*) would render it the most Absurd Contradictory, and Self-Inconsistent Body in the World. This Spurious, and Villainous Notion, which will take in *Jews, Quakers, Mahometans*, and any thing as well as *Christians*, as ridiculously incongruous as 'tis, may be first Observ'd, as One of those Prime, Popular Engines, Our *False Brethren* have made Use of, to Undermine the very Essential Constitution of Our Church; which, as it stands Guarded with it's Own Sacred Fences, with Her only True Sons in Her Bosom, may Defy all the Malice of the Devil, and Her Enemies, to Prevail against Her: But such is her hard Fortune, Her Worst Adversaries must be let into Her Bowels, under the holy Umbrage of Sons, who neither Believe Her Faith, own Her Mission, Submit to Her Discipline, or Comply with Her Liturgy. And to admit this Religious *Trojan Horse*, big with Arms, and Ruin, into Our Holy City, the Streight Gate must be laid quite Open, Her Walls, and Inclosures pull'd down, and an High-Road made in upon Her Communion, and this Pure Spouse of Christ Prostituted to more Adulterers than the *Scarlet Whore* in the *Revelation*. Her Articles must be Taught the Confusion of all Senses, Nations, and Languages, to render Her a *Babel*, and Desolation. This was indeed the Ready way to Fill the House of God, but with what? with *Pagan Beasts*, instead of Christian Sacrifices, with such Unhallow'd, Loathsome, and Detestable Guests, as would have Driv'n out the Holy Spirit of God with Indignation. This Pious Design

sign of making Our *House of Prayer a Den of Thieves*, of Reforming Our Church into a *Chaos*, is well known to have been Attempted several times in This Kingdom, and lately within Our Memory, when all Things seem'd to Favour it, but that Good Providence, which so happily Interpos'd, against the Ruin of Our Church, and Blasted the Long-projected Schemes of these Ecclesiastical *Achitophels*. A Scheme so Monstrous, so Romantic, and Absurd, that 'tis hard to say, whether it had more of Villainy, or Folly in it, and which even the Sectarists of all Sorts (who will not be satisfy'd with any thing less than Sovereignty) Exploded, and Laugh'd at, as Ridiculous and Impracticable. It was doubtless a Wise way to Exemplify Our Brotherly Love, and Charity for the Souls of Men, to put both Them and Our selves into a Gulph of Perdition, by throwing up the Essentials of our Faith, and the Uniformity of our Worship. But since the Model of an Universal Liberty, and Coalition fail'd, and these *False Brethren* could not carry the Conventicle into the Church, they are now Resolv'd to bring the Church into the Conventicle, which will more Plausibly, and Silly Effect her Ruin. What could not be gain'd by Comprehension, and Toleration, must be brought about by Moderation, and Occasional Conformity, that is, what they could not do by Open Violence, they will not fail by Secret Treachery, to Accomplish. If the Church can't be Pull'd down, it may be Blown up; and no matter with these Men How 'tis Destroy'd, so that it is Destroy'd. Now let Us, I beseech You in the Name of God. fairly consider what must be the Consequence of this Scandalous Fluctuation, and Trimming betwixt the Church, and Dissenters, both in Conscience, and Prudence. Does not this Innovating, in Giving up, or Receding from, any One Point, or Article

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cle in our Faith, Violate, and Affect the Whole Frame, and Body of it? Can we either add to, or Diminish from the Least Jot of our Religion? Are we to take it's Constitution as our Saviour, and his Apostles Deliver'd it down to Us; or have we Authority to Curtail, Mangle, or Alter it to Suit it to the Pride, Humours, Caprice, and Quamsick Stomachs of Obstinate, Moody, Wayward, and Self-conceited Hypocrites, and Enthusiasts? Will not such a Base and Time-serving Compliance give the Enemies of Our Church an Occasion of Blaspheming Her as Weak, and Inconstant? Will it not Argue the Illegality of Her Ordinances, and Laws, or that they were too Rigid, and wanted an Abatement? Will not this Harden, Encourage, nay Justify the Dissenters in their Opinion of their Separation, when they see such large Allowances, and Concessions made in it's Favour? What Dishonourable, and Unworthy Opinions must they entertain of the Priests of that Church, who can Sacrifice their most Solemn Declarations, and Oaths to Complaisance, and Preferment? What would be the End of All this, but to Establish Heresy, and Erastianism upon the Ruins of our Faith, and Discipline? Would not this Spiritual Legerdemain, this Fallacious Tricking, and Double-dealing, Eradicate all the Principles of Truth, and Honesty, or Piety out of Men's Minds, make 'em Unconcern'd, whether there is Any, or No Religion, Run 'em into an Universal Scepticism, and Infidelity, and make 'em All Atheists, or Papists? For when they had Turn'd about, and about, and were grown Giddy with Change, they would either Give up Themselves to the Disbelief of all things, or Rest their Weary'd Judgements in the Authority of that Church alone, that can Delude 'em with the Specious Pretences of an Infallible Guide. Thus Our False
Brethren,

Brethren, as the *Jews* did our Blessed Saviour, Crucify his Church Betwixt Thieves; and as they committed that Execrable Villainy under a Pretended Fear lest the *Romans* should come and take away their Place, and Nation, which by that very Fact They brought upon Themselves: So these Men, out of a Fictitious Fear lest the Modern *Romans* should come, and Destroy Our Church, are Working that Ruin they pretend to Avoid, and under a False Zeal of Keeping out Popery, are Themselves infallibly bringing in That very Popery into Our Kingdom, with which they so Falsely, and Ungratefully endeavour to Attaint the Church of *England*, the Greatest Bulwark, and only Safe-Guard against Popery in the whole World! Tho' it were highly to be wish'd that those Excellent Laws made for Her Defence, and Security were at present put Strictly into Execution; for the *Roman Catholic* Agents, and Missionaries that swarm about this Great City, as it were in Defiance and Contempt of them, were never more Busy in making Profelytes to their Superstition, and Idolatry; and Perverting and Debauching Her Majesty's Subjects in every Corner of our Streets.

2 Thus we see how Dangerous these *False Brethren* are to Our Church, which is so Great, and Considerable a Branch of our Civil Constitution, that the Support of Our Government depends upon it's Welfare, and what Affects That, must strike at the Foundation of Our State; Innovation in Either tending to the Subversion of their Laws, and the Unsettling their Establishment, and consequently to Anarchy, and Confusion. But to draw this Argument more home to the Point; I will endeavour to Prove, that our *False Brethren* are as Destructive of our Civil, or Ecclesiastical Rights. For first it cannot be deny'd, that tho' They do submit to the Government, their Obedience

dience is Forc'd, and Conſtrained, and therefore ſo
 Treacherous, and Uncertain, as never to be Truſted,
 becauſe proceeding upon no Principle, but meer In-
 tereſt and Ambition; and when ever that changes,
 their Allegiance muſt follow it; and therefore (to uſe
 their Own Expreſſion) are as much Occaſional Loy-
 aliſts to the State, as They are Occaſional Conformiſts
 to the Church, that is, They will Betray either,
 whenever it is in their Power, and They think it for
 their Advantage. *Falſehood* always implies *Treachery*;
 and whether That is a Qualification for any One to
 be Truſted, eſpecially with the Guardianship of our
 Church, or Crown, let our Governors conſider.
 And certainly nothing but the moſt Sottiſh Inſatuati-
 on can ſo far Blind both our Eyes, and our Judg-
 ments, as to make us Believe, that the ſame Cauſes
 ſhould not produce the ſame Effects, and that the
 ſame *Latitudinarian* and *Republican* Notions ſhould not
 bring forth the ſame Rebellious and Pernicious Con-
 ſequences. They are pleas'd now to ſoften their Lewd
 Principles, and cover their Dangerous Tenets with
 the Name of Speculative Opinions; but what Fatal
 Practices they have created, and whether theſe Sedi-
 tious Thoughts will not again Exemplify themſelves
 in the ſame Bloody Actions, We ſhall be Convinc'd,
 to our Sorrow, if We don't Apprehend that the Old
 Leaven of their Fore-Fathers is ſtill Working in their
 Preſent Generation, and that this Traditional Poyſon
 ſtill remains in this Brood of Vipers, to Sting Us to
 Death, is ſufficiently Viſible, from the Dangerous
 Encroachments They now make upon our Govern-
 ment, and the Treasonable Reflections They have
 Publiſh'd on Her Maſteſty. God Bleſs Her! Whoſe
 Hereditary Right to the Throne, They have had the
 Impudence to Deny, and Cancel, to make Her a
 Creature of their own Power, and that by the ſame
 Prin-

Principles They Plac'd a Crown upon Her, They tell Us They (that is the Mob) may Re-assume it at their Pleasure. Nay, now They have Advanc'd themselves from the Religious Liberty Our Gracious Sovereign has Indulg'd them, to Claim a Civil Right, as they Term it, and to Juggle the Church out of Her Establishment, by Hoisting their Toleration into it's Place; and to convince Us what alone will satisfy 'em, insolently Demand the Repeal of the Corporation, and the Test Acts, as an Ecclesiastical Usurpation, which indeed under Her Majesty (whom God long Preserve for it's Comfort and Support) is the only Security the Church has to Depend upon, And which they have so far Eluded by their Abominable Hypocrisy, as to have Undermin'd Her Foundations, and Indanger the Government, by filling it with it's Profess'd Enemies. These Charges are so Flagrant, and Undeniable, that a Man must be very Weak, or something worse, that thinks or Pretends, the Dissenters are to be Gain'd, or won over by any other Grants, and Indulgences, than giving up our Whole Constitution: And he that recedes the least Title from it, to satisfy, or Ingratiate with these Clamorous, Insatiable, and Church-Devouring Malignants, knows not what Spirit They are of; or He ought to shew who is a True Member of Our Church. Have They not ever since their first Unhappy Plantation in this Kingdom, by the Intercession of That False Son of the Church, Bishop *Grindhall*, always Improv'd, and Rise upon their Demands in the Permission of the Government? Insomuch that Queen *Elizabeth*, that was Deluded by that Perfidious Prelate to the Toleration of the *Genevian* Discipline, found it such an Headstrong, and Encroaching Monster, that in Eight Years, She foresaw it would Endanger the Monarchy, as well as the Hierarchy: And like a Queen of True

Resolution, and Pious Zeal for Both, pronounc'd,
 ' That such were the Restles Spirits of that Faction
 ' People, that no Quiet was to be Expected from them,
 ' till they were utterly Suppress'd: Which like a
 Prudent Princess, She did by Wholsome Severities,
 that the Crown for many Years sat Easy, and Flour-
 ishing on Her Head. And had Her Successor, King
James, but follow'd Her Wise Politicks, his Son had
 never faln a Martyr to their Fury, nor any of his Un-
 happy Offspring suffer'd those Disastrous Calamities,
 which made the Royal Family One continu'd Sacri-
 fice to their Malice. And what better could have
 been expected from Miscreants, begot in Rebellion,
 Born in Sedition, and Nurs'd up in Faction? I would
 not here be Misunderstood, as if I intended to cast
 the least Invidious Reflection upon that Indulgence
 the Government has condescended to give 'em, which
 I am sure all those that wish well to Our Church are
 very ready to Grant to Consciences truly Scrupulous;
 let Them Enjoy it in the full Limits the Law has
 Prescrib'd. But let them also move within their Pro-
 per Sphere, and not grow Eccentrick, and like Co-
 mets that Burst their Orb, Threaten the Ruin and
 Downfall of Our Church, and State. Indeed they
 tell us they have Relinquish'd the Principles, as well
 as the Sins of their Fore-fathers. If so, why do they
 not Renounce their Schism, and come Sincerely into
 Our Church? Why do they Pelt Her with more
 Blasphemous Libels, and Scurrilous Lampoons, than
 were ever Publish'd in *Oliver's* Usurpation? Have
 they not lately Villainously Divided us with Knavish
 Distinctions of High, and Low-Church Men? Are
 not the Best Characters they can give Us, those of
 Papists, Jacobites, and Conspirators? And what do
 they mean by all this Insidious Cant, but by False In-
 sinuations, and raising Groundless Jealousies, and
 Fears,

Fears, to Imbroil the Publick, and to bring it into that Confusion, the are Suggesting upon Us? Whether these Men are not Contriving, and Plotting our Ruin, and whether all these *False Brethren*, that fall in with these Measures, and Deligns, do not Contribute basely to it, I leave every Impartial Man that wishes the Welfare of Our Constitution to Determine: And if we find this true in Fact, What reason have we to think, but that the National Sins are Ripen'd up to a full Maturity, to call down Vengeance from Providence on a Church and Kingdom, thus Debauch'd in it's Principles, and Corrupted in it's Manners, and instead of the True Faith, Discipline, and Worship, given over to all Licentiousness, both in Opinion and Practice, to all Sensuality, Hypocrisy, Lewdness, and Atheism? And now are We under no Danger In these Deplorable Circumstances? Must We Lull Our selves under this sad Repose, and in such a Stupid, Lethargic Security, Embrace Our Ruin? When *Elisha*, the Great Prophet of God, was Surrounded with an Host of Enemies, that sought for his Life, his Blind Servant beheld not the Peril his Master was in, till his Eyes were Open'd by Miracles, and he found himself in the midst of Horses and Chariots of Fire? I pray God We may be out of Danger, but we may remember the King's Person was Voted to be so, at the same Time that his Murderers were Conspiring his Death. What I have thus freely spoken, I hope is as much without Offence, as it proceeds from a Good Intention, and a Tender Concern for Her Majesty's Person, and Government, and an hearty Zeal for the Honour and Safety of our Excellent Church, and Constitution. I entreat your Patience.

III. Briefly to set forth the Heinous Malignity, Enormous Guilt, and Folly of this Prodigious Sin of False Brotherhood.

1. And

1. First, With Regard to God and Religion. It is a most Perfidious Apostacy from, and Reproach upon Both: It is no Less than Renouncing Our Allegiance to our Almighty Sovereign, an Open Denial, and Prostitution of our most Holy Faith, and Church, upon which Crime God has Entail'd so many Dreadful Threats, and Anathema's. It is Betraying our most Solemn Oaths, proving *False* to our Sacred Trust, and Commission, Administring to, and Indulging Men in the most Mortal Sins, Endangering both our Own and the Salvation of that Dear Flock, for which Christ Dy'd, by Exposing it to the Corruptions of Heresy, and Schism, the Impostures of *False Apostles*, and the Deceit, and Malice of Wolves in Sheep's Cloathing. It is Deriving the highest Blasphemy, and Dishonour upon the Holy Spirit of God, thus to Prevaricate with his Immutable Oracles of Truth, in Wrestling 'em, to maintain the most Diabolical Falshoods, and Errors, and making Veracity itself the Author, and Patronizer of Lyes. It is Forsaking Our Baptismal Covenant, basely Deserting the Glorious Colours we are Lifted under, Turning Refugees from our Saviour, and Adherents to his Abjur'd Enemies. In a Word, to Accomplish any wretched Secular Design, to Gratify their Pride, or Ambition, to Feed their Lust, or Avarice, to Wreak their Spleen, or Revenge, out of Envy, or Disappointment, for a Little, Paultry Honour, Money, or Preferment, These *False Brethren* will Renounce their Creed, and Read the Decalogue backward, be the very Reverse of Our Blessed Saviour (whom like their Primitive Pattern, they first Sell, and then Betray) Fall down and Worship the very Devil himself, for the Riches and Honours of this World.

2. Secondly, In Regard to the World. What a vast Scandal, and Offence must it give to all Persons
of

of Piety, and Integrity, to see Men of Character, and Stations thus Shift, and Prevaricate with their Principles, and Starting from their Religion upon any Occasion of Difficulty, or Trial, and like the Disciples, flying from, and forsaking Our Saviour, when his Life lay at the Stake? To see Men's Opinions sit as Loose about 'em as their Garments, to be put on, or off, for Convenience? What can Unwary Persons conclude from such Tergiversation, and Hypocrisy, but that All Religion is State-Craft, and Imposture? That all Godliness is Gain; and that the Doctrines of the Church, lie not so much in Her Articles, as Her Honours, and Revenues? Without doubt, this Modern Latitude, and Infamous Double-Dealing, as it can proceed from nothing but the Rankest Atheism, so it must Propagate it wheresoever it goes; and 'tis not to be Question'd but that the Wonderful Increase, and Impudent Appearance of all Sects and Heresies, in this Kingdom at present, beyond what was ever known in Former Ages, is chiefly to be Attributed to it. But this Crime is as Pernicious to Human Society, as Religion, for it Destroys All Common Honesty, Faith, and Credit in the World, and in the place of it, sets up an Universal Trade of Couzenage, Sharping, Dissimulation, and Downright Knavery. For, what Dependance can there be upon a Man of no Principles? What Trust in Equivocations, Evasions, and Lyes? Nor indeed could any One be suppos'd so Sottish, as to place the least Confidence in these Men, did they not Bait their Hook, and Cover their Treachery with the Sacred, and Plausible Pretences of Friendship, whereby they are capable of doing much more Mischief, than a bare-fac'd and profess'd Enemy. In what Moving and Lively Colours does the Holy Psalmist Print out the Crafty Insidioufness of such wily Volpones? *Wickedness, (says he) is therein,*

' therein, Deceit and Guile go not out of their Streets.
 ' For it is not an Open Enemy that has done me this
 ' Dishonour, for then I could have born it : Neither
 ' was it mine Adversary that did Magnify himself a-
 ' gainst Me, for then peradventure I would have hid
 ' my self from him : But, it was even Thou! my Com-
 ' panion, Guide, and mine own Familiar Friend ;
 ' We took sweet Counsel together, and walked in
 ' the House of God as Friends. There is no Faithful-
 ' ness in their Mouths, their inward Parts are very
 ' Wickedness ; their Throats are Open Sepulchres,
 ' and their Words are smoother than Oil, yet be they
 ' very Swords. Like *Joab*, they pretend to *speake Peace-
 ' ably*, and smite us Mortally under the Fifth Rib.

3. Thirdly, With Regard to a Man's Self, it is
 hard to Distinguish whether our *False Brethren* prove
 themselves Guilty of more excessive Knavery, or Fol-
 ly. For whatever these Cunning, Temporizing Po-
 liticians may think, they will find, after all their
 Shuffling, and Compliance, that the Plain Road, of
 Truth, Honesty, and Integrity, is both the most
 Prudent, as well as the Safest Way they can follow,
 and that the Wisdom of this World is as much Fool-
 ishness with Men, as 'tis with God. For certainly
 there is no Sin that so much Disappoints it's own
 Ends as This does. Perhaps the Man may Obtain the
 Present Advantage, He has in Prospect, by relinqui-
 shing his Old Friends, and Principles ; but is ever
 such a Mercenary Convert receiv'd heartily into the
 Bosom of his Former Enemies ? Or are they ever
 found so Credulous, and Good-natur'd, as to Forgive,
 and Believe such an Apostate, Cordial, and Sincere,
 and fit to be Trusted in any Matter of Weight, or
 Importance, who has Betray'd his Own Party for the
 little, Sordid Lucre of a Place, or Preferment ? And
 is again ready to be Retrograde, whenever the Wind
 shall

shall Change, and Veer about? Such a *False Brother* may serve the Present Turn of his Adversaries, who may seem whilst they want the Fool, to Flatter, and Caress him; but let such a Turn-Coat rest assur'd, He shall meet with Hypocrisy, for Hypocrisy; and since He is got upon the Stage, shall Act his Part, and be Hiss'd off when He has done? Such a Wise Game do our Projectors Play, they Barter, and Betray their Friends, only to Sell themselves Slaves into the Hands of their Enemies, who shall Treat them with more Insolence, Disdain, and Tyranny, than Honest Men do with Scorn, and Contempt, if they don't go the whole Lengths of their Party, stick at nothing, tho' never so Impious, and Absurd, and run from one Extream to a quite Contrary. Thus Little, thus Base, thus Odious, thus Contemptible, thus Servile, nay thus Execrable is the Traytor, and Double-Dealer in the Sight, not only of all Honest Men, but the most Profess'd Knaves, and Hypocrites, Who cannot but have a Tacit Regard, and Veneration for a Man of Steadiness, and Probity, that upon All Occasions is True to Himself, and his Cause, is above the Threats, as well as Flatteries of this World, still Trusting in his God, and in his own Integrity, and Justice, Despising his Interest, or Success, and is under all Circumstances like that God, and Religion He Believes, and Serves, without Variableness, or Shadow of Change, but is the same to day, to morrow, and for ever. Farther, these *False Brethren* cannot be more Odious to God, and Man, than they are to Themselves, who are always a Self-Contradiction, full of Confusion, and Perplexity, perpetually Haunting themselves, the Worst of Dæmons, maintaining an Irreconcilable War between the Outward, and Inward Man, Conformists in Profession, Half-Conformists in Practice, and Non-Conformists in Judgment.

Such a Mixture of Inconsistency, and Nonsense, that any One, that has the least Spark of Conscience, or Reason, must Renounce, and Detest. But this dismal Effect has such a State of Habitual Hypocrisy, that it quite Damps and Extinguishes Both, Quenches the Holy Spirit of God, and Crucifies his Son afresh; and as it finds a Man void of Shame, generally without a Miraculous Conversion leaves him incapable of Repentance, and both Damns him here, and hereafter; and as He Chose it in This World, Appoints him in the Next, *his Portion with Hypocrites, and Unbelievers, with all Lyars, that have their Part in the Lake which Burns with Fire and Brimstone, with the Grand-Father of Falshood, the Devil and his Angels.* And so here We leave our *False Brethren* in the Company they always keep Correspondence with.

IV. Now what should be the Result of this Long Discourse, but that if We bear any True Concern for the Interest, Honour, and Safety of our Church and Government, We ought stedfastly to Adhere to those Fundamental Principles, upon which Both are Founded, and upon which their Security under God alone depends; and consequently that it highly Behoves Us, Cautiously to Watch against, to Mark, and Avoid All those that thus Treacherously Desert them. And indeed it would be both for Our Advantage, as well as Their Credit, if such Men would throw off the Mask, entirely Quit Our Church, of which They are no True Members, and not fraudulently Eat Her Bread, and lay wait for Her Ruin, Purloin Her Revenues, and ungratefully Lift up their Heels against Her. For then We should be *One Fold under One Shepherd*, all those Invidious Distinctions that now Distract and Confound Us Los'd, and We should be Terrible like an Army with Banners to our Enemies, who could never Break in upon such

an Uniform, and Well-compacted Body. This indeed would be a True Peace, and Solid Union, when We should *All with One Mind, and One Mouth, Glorify God,* and not with a Confus'd Diversity of Contradictious Opinions, and inconsistent Jargon of Worship, which the God of Peace, Purity and Order cannot but Abhor. As it is a Maxim in Politicks, that All Governments are best supported by the same Methods, and Counsels upon which they are Founded; so it will appear undeniably True in its Application to Our Constitution, which can be Maintain'd by no Other Principles, but Those on which it is Built, and like their Basis, the Gospel, if there's any Violation, or Breach made in any Branch of it, it Shakes and Endangers the whole Frame, and Body. These Things, however Little they may be Represented by Our Adversaries, will be found of the most Considerable Consequences. Let Us therefore, as We are Unhappy Sharers of St. Paul's Misfortune, to have Our Church in Perils among *False Brethren*, follow his Example, and Conduct in a Parallel Case. He tells Us in his Epistle to the *Galatians*, c. 2. That he was Obstructed, and Pester'd in his Preaching the Gospel, by *False Brethren* unawares brought in, who came Privily to Spy out His Liberty, which He had in Christ Jesus, that They might bring him into Bondage: To whom he gave Place by Subjection, no not for an Hour, that the Truth of the Gospel might continue with the Church. Doubtless this Brave, and Bold Resolution did the Apostle take by the peculiar Command, and Inspiration of the Holy Ghost; and yet if Our Dissenters had Liv'd in those Times, they would have Branded him as an Intemperate, Hot, Furious Zealot, that wanted to be Sweetn'd, by the Gentle Spirit of Charity, and Moderation forsooth. Schism, and Faction, are Things of Impudent, and Incroach-

ing Natures, they Thrive upon Concessions, take Permission for Power, and Advance a Toleration immediately into an Establishment. And are therefore to be Treated like Growing Mischiefs, or Infectious Plagues, kept at a Distance, lest their Deadly Contagion spreads. *Let Us therefore have no Fellowship with these Works of Darkness, but rather Reprove them.* Let Our Superior Pastors do their Duty in Thundering out their Ecclesiastical *Anathemas*, and let any Power on Earth Dare Reverse a Sentence Ratify'd in Heaven. Let Them Discountenance all these Seditious, Luke-warm, Almost-Christians, and Promote Men of Probity, Conscience, and Courage. I say Conscience, and Courage, for the One without the Other, is like Faith without Works, Dead, and Insignificant. A Christian, and a Coward, are such Contradictions as were never found in the Church Militant. Men of Timorous, and Bastardly Spirits, who are Asham'd to Own, or Afraid to Defend their Principles, lest they should Loose, or Suffer by it, will prove very Poor Disciples of the Cross! Such Men (as an Ingenious Prelate Wittily expresses it) are only Honest by Chance. Let us Defite the Sneaking, Shuffling Compliances of such a ^{nt} Consult their Safety, and not their Innocence, and Dare to be True in the Worst of Times, with this All-sustaining, Cordial, Comfort, that whatever Enemies We Gain, or Friends We Lose, We carry One within Us, that can Confront, Vanquish, and Counterballance All. (a) *Wo unto them that have a Fearful Heart, and to the faint Hands, and to the Sinner that goeth two Manner of Ways says the Wise Man.* And Agreeable to Him, the Apostle in very Sarcastic Expressions, (b) *Wo unto them that have*

(a) *Eccles. 2. 12.* (b) *Jude, 11. 12, 13.*

gone in the way of Cain, and run greedily after the Error of Balaam for Reward, and Perish'd in the Gain-saying of Corah. These are Spots in Your Feasts of Charity, Clouds without Water, carry'd about of Winds, Trees whose Fruit's Wither'd, without Fruit, Twice Dead, pluck'd up by the Roots, Raging Waves of the Sea foaming out their Own Shame, Wandering Stars to whom is Revers'd the Blackness of Darkeness for Ever. Let us therefore, being well assur'd how much Our Cause Deserves, and how much at present it requires Our Bravest Resolutions, hold fast our Integrity, and Religion without Wavering, and earnestly Contend for the Faith, which was once deliver'd unto the Saints. (a) My Brethren, be Strong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For we Wrestle not only against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkeness of this World, against Spiritual Wickedness in High-Places. Wherefore take unto You the Whole Armour of God, that Ye may be able to withstand in the Evil Day, and having done All to Stand. Not doubting but that if We shew the same Courage, and Indefatigable Zeal, and labour to Defend, as Our Adversaries to Reproach, Divide, and Ruine Our Church, neither their United Malice, nor Power, nor all the Plots, and Machinations of Rome; nor the very Gates of Hell it self shall ever be able to Prevail against Her. And let Us Trust in that Gracious Providence, which so Miraculously Deliver'd Her on this Day, that tho' She (b) lies Bleeding of the Wounds She has Receiv'd in the House of Her Friends (c) tho' the Ways of Zion may Mourn for a Time, and Her Gates be Desolate,

(a) Eph. 6. 10, &c. (b) Lam. 2. 2. 4. (c) Jer. 13. 6.

Her Priests sigh, and She in Bitterness, because Her Adversaries are Chief, and Her Enemies at present Prosper; Tho' among all Her Lovers, she has Few to Comfort Her, and many of Her Friends have dealt Treacherously with Her, and are become Her Enemies, (a) tho' there are Few to Guide Her, among all the Sons whom She has brought forth, neither are there many that take Her by the Hand, of all the Sons that She hath brought up, tho' Her Enemies Cry, Down with Her, Down with Her even to the Ground, yet there is a God that Can, and Will Raise Her Up, if We Forsake Her not. Let Us not therefore Ungratefully contribute to Her Destruction. But let Us (b) continue Steadfast, Immoveable, always abounding in the Work of the Lord, forasmuch as We know that our Labour will not be in vain in the Lord. Now the (c) God of All Grace, who hath call'd Us into his Eternal Glory by Christ Jesus, after that Ye have Suffer'd a While, make you Perfect, Stablish, Strengthen, Settle You. To Him be Glory, and Dominion for Ever, and Ever. Amen.

Let Us conclude All in that Excellent Collect of Our Church.

O Lord We beseech Thee let thy continual Pity Cleanse, and Defend thy Church, and because it cannot continue in Safety without thy Succour, Preserve it evermore by thy Help, and Goodness, thro' Jesus Christ Our Lord.

(a) 1/a. 51. 18. (b) 1 Cor. 15. 58. (c) Pet. 5. 10, 11.

F I N I S.



